

LETTERS
ON THE
Fall & Restoration
OF
MANKIND.

ADDRESSED

To all the serious Part of every Denomination.

By STEPHEN PENNY,
ACCOMPANT.

*But to as many as received Him, to them gave He
Power to become the Sons of GOD. John i. 12.*

*There shall be false Teachers among you, who privily shall
bring in damnable Heresies, even denying the LORD
that bought them. 2 Pet. ii. 1.*

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MDCCLXV.





Advertisement to the Reader.

NOT a Fondness to appear in Print, or Desire of being more than necessarily known to the Public, induced the Author of the following Letters to engage in the Defence of a Subject, allowed to be of the last Importance to the present and future Welfare of Mankind. No such airy Motives as these were likely to bias a Mind so long accustomed to the unenvied Pleasures of a solitary Life, as he has hitherto made his Choice: But the weightier Consideration of the present melancholy State of Christianity, and open Triumphs of Infidelity, determined him (tho' in a Manner quite unexpected at first) to stand forth as a little David against the great Goliab.

The Gentlemen engaged in the Controversy, about a^{*} Book which neither of them, perhaps, had ever seen, quickly loosing Sight of the Object of Contention, and falling upon each other with a Warmth and Acrimony, not less displeasing to the Public, than injurious to the Dignity of their Characters, gave Occasion to the first of these Letters, and was all that was then intended to be made public: But the Author, finding himself afterwards in a Manner almost involuntarily led to open the Subject still further, ventured to communicate the Remainder in such Portions as successively arose in his Mind, thro' the same Channel of a Weekly News-Paper; to which a considerable Addition is since made, and at the Request of some Persons, the Whole collected and published together in this Pamphlet.

* Mr. Harwood's NEW Translation of the New Testament.

Many of the Thoughts here suggested, will, undoubtedly, appear new and uncommon to the Generality of Readers, and the Author will have no Right to complain of any one, if, after a serious Consideration of their Utility, he should think proper to reject them; in that Case, however, it will not be unreasonable to expect from him a more rational Way than he finds here, of considering the mysterious Points of the Christian Faith, which have hitherto been the great Stumbling-Block, in the Way of the Objectors to Revelation, and more likely to put an End to that Confusion of Opinions which has for so many Ages, down to the present Time, destroyed all Harmony, Unity, and Brotherly Love, amongst the several Sorts of Worshippers of one and the same GOD; as well as more effectually to alarm, and dispose, the thoughtless Sinner to an earnest seeking after his heavenly Kingdom, before the fleeting Opportunity of this short Life becomes lost to him for ever!

The Reader will, it is hoped, kindly overlook whatever Faults and Imperfections he meets with in going along, either with Respect to Grammar, Stile, or Arrangement of Thought, in One who is not by Profession a Writer, nor claims any other Merit than the Purity of his Intentions, to further the Good of others, may be allowed to entitle him to; and who will heartily rejoice, should any one happen to be benefited by his weak Endeavours.

BRISTOL, the 31st of Oct^r. 1765.





LETTERS

On the FALL, &c.

LETTER I.

BRISTOL, Sept. 21, 1765.

 N Reading the late Altercations in the weekly Papers of this City, between the Opponents of the celebrated Mr. H****d and his Friends, I could not help thinking their Manner of proceeding very much like that of two Neighbours, whose Houses being both on Fire, instead of running for Water, fall out about the Manner in which they ought to think, and speak, about extinguishing it.

IF Mr. H****d has studied Greek a great Number of Years to qualify himself for publishing to the World such a Translation of the NEW TESTAMENT, as some report, has a Tendency to subvert the fundamental Articles of the Christian Faith; and, displeased with the ancient Simplicity of the Gospel, intends to make it shine forth in all the Splendor of modern Oratory: What is that more to me, than if he had only proposed a Design of standing upon his Head, who am already sufficiently convinced, that the only useful Way of standing is upon the Feet?

THE World has been, almost these Seventeen Hundred Years, vexing and destroying one another, about determining what should, or should not be believed in

Matters of Religion ; and are still so far from being able to settle that Point, that Opinions and Divisions continue to multiply amongst them, almost without Number. To what can all this be owing ? Must it be supposed, That Divine Wisdom has caused such a Book of Instruction to be written for the Use of Mankind, as is full of nothing but Contradictions ? Or ought we not rather to suspect, we have mistaken the whole Nature of that Book, by mistaking the whole Nature of ourselves ? That this may possibly be the Case with a great Number, as well Christians as Deists, I shall endeavour to shew by the few following Reflections, drawn from the Consideration of the Nature of God, and his Providence over his Creature Man.

THE Deity has but one Nature, and that is Love,—could any Thing contrary exist in Him, he would not be perfect. He therefore, from Eternity to Eternity, can will nothing else, but what is agreeable to his only Nature—Love.—Nothing, therefore, that he has given Being to, so long as it remains in its first created State of Existence, can ever be sensible of any Defect in its Happiness.

To view Man in his present State of Nature, what else do we see in him, but a Variety of jarring Passions, alternately disturbing his Repose and mistaken in his Notions of Happiness, meeting with nothing in the Pursuit of it, but continual Disappointment.

To be sensible of his Misery, and Distance from real Happiness, is the clearest of all Proofs, that he cannot have, now, the same Manner of Being, he must have had in his first created State of Existence. Therefore, Man is fallen.—*Moses* tells us, the unhappy Change began in our first Parent *Adam*; who, bound by the immutable Law of Nature, of like always producing its like, could not communicate to his Posterity any other Nature than was in himself :—Hence original Sin !

THE same infinite Love, that willed Man at first into a State of happy Existence, wills nothing else, nor can will any Thing else now, but his Restoration; and has, therefore, established the Means necessary to obtain that End.—Nothing can defeat his gracious Purpose, but the Obstinacy of the Creature choosing, and willing, to continue in his fallen State.

THE body being material, its Disorders are remedied by the Use of material Medicines, operating in it, in a Manner quite independent of any Notions we are able to form about it; if not quite inscrutable by the human Understanding.—The Return of Health is the only Evidence of a Cure.—The Soul, not being material, but spiritual, its Disorders must be remedied by a similar Medicine, operating in it, as really, and not *figuratively*, as a material Medicine operates in a material Body.

He, that has ever felt within himself the Motions of Pride, Covetousness, Envy, Anger, Malice, the Desire of Revenge, &c. knows but too sensibly, what the spiritual Disorders of the Soul are; and, I presume, need not be told, that as long as such remain, it is as incapable of enjoying the Happiness it was at first created in, as a sick Man is incapable of enjoying the Happiness of Health, under the Continuance of a burning Fever.

THE Scriptures, that testify of JESUS CHRIST, begin with declaring the miraculous Manner of his Birth; and every where represent Him, as one endowed with very extraordinary Power;—the Winds and Seas grew calm at his Word; Diseases fled at the Approach of his Finger; and the Dead, at the Sound of his Voice, awakened to Life again. This extraordinary Person declares Himself to be, at once, the Physician and Medicine appointed of the Father, for the Restoration of Mankind; and by the above Instances of his Power, shewed himself fully qualified, to execute the high Commission assigned Him.—He worketh by the Omnipresence of his Spirit; and

changeth every Thing, into his own Divine Nature, that is capable of being united with it :—The human Soul is capable ; therefore nothing is wanting, but to give it Entrance ;—*Behold, I stand at the Door and knock.*—The material Sun affords a Similitude of his quickning Power ; whose Beams of Light (conveying Fire or Spirit of divine Original) penetrating into the Womb of the Earth, operate Life, and cause to spring forth, all the numberless Beauties that adorn its Surface.—But, suppose, for a Moment, all Communication of the Sun with the Earth totally suspended ; it furnishes a true, though faint Resemblance of the State of the Soul, that has lost its Communion with the Sun of Righteousness ; which, tho' it cannot, from its own eternal Nature, cease to exist, cannot be in a happy State of Existence, till its Communion be perfectly restored.

ALL the Doctrines of Christianity are grounded upon nothing else, but the Supposition of the Nature of Man, being some how or other alter'd from its first created State, and total Inability to recover itself. Grant that Supposition to be just (and who that has ever seriously reflected upon the various InfirmitieS, Weaknesses, and Miseries of human Nature can avoid it ?) every Thing they contain will, then, appear highly reasonable, and just ;—Prayer, Fasting, and every other Duty enjoined by the Gospel, will become, as evidently necessary, as a proper Regimen, for the Recovery, and Preservation of bodily Health :—But take away this Supposition (as is done but by too many, as well among Christians, as Deists) say, the Nature of Man is not changed, but remains still the same, it ever was, then all the Obedience requir'd by the Gospel, will not only appear arbitrary and unaccountable ; but we must necessarily accuse the Creator, of having made Man at first, a bad Piece of Workmanship, and threatening him with Punishment, for being no better than He himself made it.—A Thought, no less impious than absurd !

If then Man is fallen, and the Manner of his Restoration be one and the same in all Men, because the Evil, that wants to be removed, is one and the same in all Men :—And, that it only can be effected, by the Spirit of GOD, in JESUS CHRIST, operating in the Soul of Man, after the same mysterious Manner, it did, in raising up Life in a dead *Lazarus*; and as independently of all human Conceptions and Reasoning about it, as the Operation of the Spirit of the material Sun in awakening Life, and Vegetation, in the Bosom of the Earth; and can only be rendered ineffectual to any Man, by his choosing, and willing, to continue just as he is. What have we to do with Disputes, about Opinions, Creeds, or Modes of Worship? Especially, as they are seldom to be managed, without the Danger of enkindling a Zeal, nearer allied to Anger, than to Love.—Is not this Manner of doing, altogether as ridiculous, as that, of the two Neighbours above-mentioned? If all that we want, is to be set free from the Evils that separate us from our first Happiness, what have we to do more, than to hasten to Him, who has engaged his Word, to do all for us, and more abundantly than we can yet conceive; who, so lovingly invites ALL, and never yet rejected any, that came unto Him in the Faith and Language of the supplicating Leper: *LORD, if thou wilt, thou canst make me clean;*—and whose Example teaches us to lament, but not to be angry with, such, as will not be persuaded to bear us Company.

I am yours, &c.





LETTER II.

BRISTOL, Oct. 5, 1765.

ACCORDING to the Conclusion deducible from the Premises laid down in my former Letter, there can be only one true Church, tho' with two Sorts of Members laying Claim to it; namely, the Living and the Dead; or the Children of the first *Adam*, and the Children of the second *Adam*—the LORD from Heaven.

THE Doctrine taught in this true Church is, the Certainty of the Fall of Man, and his Restoration through JESUS CHRIST, not taken in a figurative but a *literal* Sense.

NONE can be effectual Ministers, or Teachers, in this true Church, but such as have passed over from the Nature of the First to the Nature of the second *Adam*; all else can be but as Gropers in the Dark, or as the Blind leading the Blind.

THE Certainty of the Fall of Man, and his Restoration, not in a figurative but a *literal* Sense, may be further deduced from the following Consideration:—The Kingdom of Heaven is a Kingdom of Light and Glory, whose Centre, or Sun, is the great inconceivable I AM, in Comparison of whose Brightness, the created Sun of this lower Orb is but as thick Darkness.—The Soul, originally produced out of what was itself eternal, must for ever remain, with Respect to its Duration, like that, it derived its Being from, eternal also: The Happiness of its first created State consisted alone in its having Communion with the great Fountain of Light, who fills all Space—its present and future Misery in the Loss of it. The corporeal Eye presents a Similitude;—the Eye, so long as it remains in its first formed State, sees, delights, and has Communion with created Light; but, as soon as its internal Structure becomes hurt, or

altered from that State, its Communion ceases ; and the Sun, tho' it withholds not his light, shines in vain.

— Communion of the Soul with divine Light can only be supported, and preserved by *Desire* : As soon as Desire ceases, Communion is no more. Human Friendship affords a striking Proof of this melancholy Truth.—How this originally pure *Desire* came to cease in the first of Mankind, is no Way material to be known, tho' not impossible to be shewn.—Let it then suffice to say, it terminated in eating the forbidden Fruit, which, like a Poisón in the Blood disturbed and altered the whole inward Frame and Operation of the Powers of the Soul ; and generated a frightful Brood of Passions, that alternately enslave the Man, and disgrace the Workmanship of GOD !— Divine Communion, therefore, the only true Happiness of the Soul, can never be restored, but by a *rekindling* of the first *Desire*. This is the high Office of that Off-spring of the Father's Love, whose Glory, for a while, lay obscured beneath the Veil of Humanity !

PROFESSORS, of every Denomination, of Christianity, confess to the Truth of JESUS CHRIST being the only Saviour ; but do they, every where, take sufficient Notice, that his ministerial Office began on Earth, accompanied with an Admonition from Heaven ? *This is my beloved Son, bear ye Him.* Why so ? Because his Words, not like unto human Words, were *Life* ; such as could awaken even the Dead. But, could such an astonishing Effect be produced, without the Intervention of something, (I will call it *Spirit*) passing from the Divine Speaker, into the lifeless Corps ? Who, that seriously thinks, can doubt it ? He continueth still, though ascended up on high, to speak *ie Words of Life* as diffusively, and plenteously, with Light ; ar- ceasingly produ- ing the Dead to life, — The Children of the

he visible Sun fills the Universe
erefover they are received, un-
same wonderful Effects of rais-

second Adam are they, who, sensible of their dead Condition, freely open their Hearts to receive his Life-giving Words or Spirit, by the powerful Operation of which, their Communion is gradually restored; and at length, being wholly transformed into his Image, appear full of Peace and Joy in themselves, and of Love and Good-will towards the whole Creation.—Suppose, for a Moment, that one of these, influenced by an ardent Desire of having his Fellow-Creatures to partake of the same Happiness, he feels within himself, should presume to declare, either privately or publickly, the Manner in which, from his own Experience, he knew it was certainly to be obtained; could such an one be supposed, any more than the first Preachers of the Gospel, to stand in Need of going first to the Seminaries of human Learning? Or will the most learned among the learned themselves say, that to be deeply read in the Histories of ancient Times, and critically skilled in any, or in all Languages, can be a Qualification at all necessary to fit them to receive, or communicate to others, *The Words of Life*? But to return—

THE Children of the *first Adam* are they, who, insensible of their dead Condition, not only persuade themselves to be alive, but that they are, too, in the same good State as the Creator made them. They see no Occasion to open their Hearts; or Need to be freed from the Lusts and Passions that enslave them. They adopt the Name of Christian; and zealously defend the particular Church they happen to be born in; or perhaps, with ~~deep~~ ^{some} PENETRATION, have discovered the whole of Religion to be nothing but meer *Priest-Craft*. These may be compared to the spoiled Eye, which the Sun streams forth its Light upon in vain.—These, destitute of that Peace, Harmony and Love, which constitute the Happiness of the Children of the *second Adam*, cannot but be always in Enmity and Strife against them, and their Language so contrary to the Experience of these, cannot but appear to them as

the Effects of wild Enthusiasm, and Rant of over-heated Brains : whilst, pleased with the fancied Excellence of their own Understanding and Piety, they sleep securely on, till the Knocking of a less friendly Guest, that will not be denied, concludes the Dream, and hurries them away with Sorrow to the Grave !

SINCE, then, there can be no more than two Sorts of People in the World, the one living, the other dead ; and the dead can be made alive only in one Way, namely, by receiving the offered Spirit of God, in JESUS CHRIST, (as freely offered to ALL, as the Light of the visible Sun is offered to all) and that nothing but disbelief, and living according to the vicious Appetites of fallen Flesh and Blood, can possibly shut it out : Why is the Christian-World divided into so many different churches ? It is plain, there can be no more, really, than one true Church ; because there can be no more than one true Way of obtaining Salvation, with which Way, the Diversity of Opinions, that unfortunately divide them, has no Manner of Connexion—And why, likewise, so much Disunion among the Children of one common Father ? Does the Father equally love the Children, why then, not the Children, in Imitation of the Father, equally love one another ? Or why are they not as much at Variance about the differing Features of their Faces, as they seem to be about the differing Complexions of their Minds ? —Away, then, with Opinions, the delusive Visions of creative Fancy ; and lay hold of Substance, the Spirit of the Son of Glory : This alone can reconcile all Differences, unite us into one Church, and make us the true Disciples of Him, who most affectionately said, if ye love me, love one another.

I am, your's, &c.





LETTER III.

BRISTOL, Oct. 19, 1765.

AS the Doctrine of the Fall and Redemption of Man is the only Foundation that the Christian Religion has for its Support, it cannot be too often, or too strongly insisted upon; especially in an Age, already so far advanced towards its *total* Destruction.—I shall therefore now endeavour to collect, and set before the Reader, in one clear View, all that has been pointed at upon that Subject in my two former Letters.—And though some Circumstances, I may be led to mention in explaining the Fall, may not be found *verbally* expressed, in the very short Account given of it by Moses; yet I hope, they will appear as no *unnatural* Inferences drawn from as much as stands recorded by that divine Historian.

THE ALMIGHTY, having at length completed a *new* World, out of the *Ruins* of a Kingdom, once the glorious Habitation of Angels, concluded his Works, with the Creation of Man, to be his Representative, and Ruler over it. He therefore, all Goodness in himself, created him as a living Mirror of his own Perfections, and endowed him with Power sufficient to preserve himself always in that State. This Power, however, was dependent upon his *Will*, which, like *that* of his Creator, in whose Image he was made, could not be otherwise than *free*. But that he might not, through Inexperience of his yet untried Powers, use *it* to his own Detriment, he was cautioned of the Danger, and expressly forbidden to meddle with a certain *Tree*, whose Fruit was of a Quality, as would, if *eaten*, unavoidably interrupt the settled Intercourse between him and his Creator, and plunge him into a Variety of Miseries. “In the Day thou eatest thereof thou shalt surely die.” From whence may be safely inferred, that Adam could not *die* so long as that Intercourse con-

nued, nor *live* after it was interrupted. It is plain, therefore, that *Life* or *Death* depended entirely upon the Determination of Adam's *Will*. Of what Nature, then, was the Tree; and what moved Adam's Will to touch it? The Tree is called the "Tree of Knowledge of Good and Evil"—apparently a Tree of a *mixed Nature*; compounded of *Good and Evil*; and by Knowledge is implied some *new Sensation*, that eating the Fruit would open in Adam, which he was quite a Stranger to before. But this Tree could not be a *material Tree* (as is generally imagined) because Adam was told, that he should surely *die* in the Day he ate thereof, and yet lived many hundred Years afterwards. Therefore the Death he died that Day was a *Cessation* of that Life and Happiness of Soul, which owed its Existence to a Dependance upon, and Communion with, the divine Fountain from whence it originally flowed, by a *Turning aside of his Will*, which had hitherto been its Support—which Death being a *spiritual Death*, the Tree, whose Fruit was the Cause of it, must be a *spiritual Tree* also, and is only a *Figure*, whereby is expressed the Nature of this *new World*, compounded of *Good and Evil*, out of *that World* which the apostate Angels had spoiled; by Means of the *evil Part* of which they *still* maintain an Intercourse with it, and without *which* Adam had lived as secure from the Power of any Temptation, as the Angels which dwell in Heaven do.—MOSES tells us, Man was formed of the *Dust of the Ground*, and by *breathing* into him the Breath of Life, became a living Soul. The *Breath of Life* is apparently the *divine Influx*, or settled Intercourse of Happiness between Adam and his Maker; and the Dust of the Ground a certain Connexion or Agreement between the *other Part* of his Nature and the Nature of the World he was made to live in; so that by Means of the Breath of Life he communicated with his Maker; and by Means of the must, of which his *corporeal Part* was made, he communicated with the *good and evil Part* of the World

without him.—By this last Communication, he lay open to the Power of the Enemy that deceived him; and nothing but the *STEADINESS* of his own Will, turned continually towards the divine Influx, could possibly preserve him from being hurt by it.—Through this Channel then the subtle Enemy attacked Eve (the weaker Vessel) by infusing into her Mind *Reasonings* about the Tree, (which already began to look *pleasant to her Eye*) and *Hopes* of becoming *more* wise by eating of its Fruit—“ Ye shall be as Gods, knowing Good and Evil. Eve heard with Admiration, and longed to possess such great Wisdom; by Persuasion, she brought her Husband into the same Condition.—This longing effectually shut the Door against the Divine Influx in both; and the *Will* became directed towards a *new Object*; namely the *treacherous Enemy!* whose *horrible Influx*, now taking Place of the *Divine*, immediately stirred up in the *deserted Heart* of Adam the same *turbulent Passions*, and *wild Desires*, as dwelt in his own; not only in direct Opposition to all that he had felt within himself before; but in great Contrariety to each other, in a Manner as is lamentably experienced by all his Descendants down to this very Day.—Confounded and amazed at the horrible Change he now felt throughout his whole Nature, he sought [ashamed] to hide himself from the Presence of that Being, whose Indignation he thought his Disobedience had so justly merited. But summoned by his omniscient *LORD*, the shuddering Delinquent appeared, confessed his Guilt, and bowed submissive to his Sentence, *In the Sweat of thy Face shalt thou eat Bread.* What *Sort* of Bread? Why certainly, no other *Sort* than the *Perversion* of his own Will had prepared for himself, who could no longer eat the *Bread of Heaven*, as much the *natural Consequence* of the Nature of his Transgression, as Loss of Appetite is the natural Consequence of a disordered Stomach, or as darkness is of the Extinction of Light; and by ^{means} *arbitrarily* inflicted Punishment,

the Effect of a supposed *Wrath* in the *unchangeable* God; an Opinion, which nothing but the Depravity of the human Heart, feeling such a bad Disposition in itself, could ever possibly lead Man into. For the *benevolent* Creator, reproving the Transgressor no otherwise, than with the Tenderness of a Father seeking to recover the Obedience of a revolted Child, only sentenced him to experience, for a while, the *natural* Fruits of his own Folly. But to convince him of his compassionate Regard, and *undiminished* Love, comforted him with a Promise of providing, in some future Time, an *effectual* Means for his Recovery, in the Words of, *The Seed of the Woman shall bruise the Serpent's Head*, because the Serpent was the *primary* Cause of *Adam's* Defection.—None I presume need be told, that the *seed*, here spoken of, means no other than JESUS CHRIST, who is truly the Bruiser of the whole serpentine Nature in Man, by the *secret* Operation of his Holy Spirit in his Soul.----At the Fulness of Time, this *promised* Bruiser of the Serpent appeared, born of a *Virgin*, to mark his *Independency* of Man, tho' *clothed* with his Nature; thus joining the *divine* and *human* Natures together in *one* Person, as being *absolutely* necessary to restore the lost Communion between the *Creator* and *created*: With his *human* Nature, communicating with the *human* Nature of the fallen Race of *Adam*; and with his *divine* Nature, communicating with the *divine* Nature of the *Godhead*; by this Means *uniting* both Extremes: *None knoweth the Father save the Son, and He to whom the Son revealeth Him.* He *revealeth* the Father to *all* that come unto Him, by *opening*, through the Operation of his Holy Spirit in the Soul, its *original* Communication with the Divine Fountain. Not that it ought to be imagined the whole incomprehensible God, that fills all the Immensity of boundless Space, became upon this Occasion, shrunk into the small Circumference of a human Body; this were indeed an abundantly too gross (tho' perhaps the ge-

neral) Conception of the *Incarnation*, and not less wide of Truth, than to suppose a Chamber filled with Sunshine contained the *total Overflowings* of the grand Luminary of the Universe. A contrary Supposition to this, does not in the least injure the Truth of the Son's *Equality* with the Father, *I and the Father are one*; unless the Sunshine in the Chamber cou'd be supposed to be different from, and not one and the same with the Sunshine without it: But this, perhaps, may be easier apprehended from the following Consideration;—In the *eternal Godhead* are *Three* eminent-ly distinguished Qualities, namely, *Desire*, *Will*, and *Power of Manifestation*: The Will, is the genuine Offspring of Desire; the Spirit, or Power of Manifestation, a proceeding from both. These *Three* are indivisibly *One*; neither can subsist a Part from, or was antecedent to the other Two. Desire in the divine Mind is a fervent Flame of Love, of inconceivable Brightness; the Will a Purpose to communicate, and the Spirit an *Outgoing* or Power of manifesting both. The *Son of GOD* is therefore the *incarnate Will of GOD*, produced in the Virgin *Mary*, by the manifesting Power of his holy Spirit: *I am from above*. And again, *I came not to do my own Will* (speaking according to the Impression of his Humanity) *but the Will of Him that sent me*. The Father's Will is the Restoration of Mankind, manifested in the Person of *JESUS CHRIST*, in whom the *indivisible Trinity* above-mentioned, in *Unity* with the Father, always subsists.—I presume none can be led to doubt the Sufficiency of the divine Agent in the Virgin-Womb, who beholds the endless Wonders of Creation, that every where pres' upon his ravished Senes, or considers that for a Virgin to *conceive and bare a Son*, is no greater Miracie than the Production of a first Man: Nor, I hope, can be offended with the Expression of incarnate Will, instead of incarnate Word, since the Word of God is nothing more than his manifested Will; and therefore his Will is his

Word. This incarnate Will or Word, through his *twofold Nature*, holding Communion both with *GOD and Man*, was the *only Power* found in *Heaven or Earth* able to effect a *re-union* of the long separated *Soul* with its *Creator*; and whose *divine Influence*, at his *triumphant Resurrection* (like as the rising Sun that fills the most distant Parts of the Hemisphere with *Light*) spread through all the *Ages past*, as well as *those to come*, *rekindling the divine Life every where, and in every Thing, prepared to receive it.*

IN a Trinity in Unity likewise consisted the *Image* in which *Adam* was made to bear a *Likeness* unto his *Creator*. The same *Desire, Will, and Spirit* existed in his inbreathed Soul, in the same Manner as they existed in the divine Fountain from whence that Breath issued forth, and by a reciprocal Influx and Reflux between both, like that of Breathing, the *divine Union* was formed. Whilst this Image subsisted, *Adam's Desire* was nothing but a *fervent Flame of Love* towards his *Creator*; from whence sprung his *Will* to communicate with him, and his *Spirit*, was the *Power* proceeding from both whereby that *Communion* was effected.

IT hath been already observed, how this Image, or *Trinity in Unity*, became lost. A *Trinity*, notwithstanding, continued to exist in *Adam* after his Fall; because the *Soul* (being eternal) cannot possibly exist otherwise than in the *three essential Qualities of Desire, Will, and Power of Manifestation*. But it was no longer a *Trinity in Unity*; in which alone *Happiness* consists; for, by the *Inspiration* of the Arch-Envier of his *Happiness*, the *Flame of Love* was *extinguished*, and thereby the *Unity* broken, and the *Trinity* disordered into a *Multiplicity of Desires*, from whence sprung a *Multiplicity of Wills*, that produced of Course a *Multiplicity of Manifestations*, each according to the *Nature* of its first *Desire*. Say, O ye famed for *Learning, Wisdom, and Understanding*, throughout the *Universe*, whether this be not truely the present

lamentable Case both of Yourselves and Others? and let the most discerning Genius amongst you all decide, whether in *Pride, Envy, Anger, Hatred, Malice, Revenge, Covetousness*, and all other Sorts of *Selfishness*, together with the flaming *Lusts* of Flesh and Blood (all of which all Men by Nature feel the Power of more or less) any Thing can be discovered of the *Nature of Divine*? or whether all, or any of these Disorders can possibly be thought to have Place, either in the pure Nature of the Inhabitants of the Heavenly Kingdom, or in the Nature of that *transcendent Being*, whose *eternal Emanations* convey to all around him nothing but the most consummate Bliss? His Judgment will most assuredly determine in the Negative.—As then, no Being can possibly communicate to another any Thing which was not before in itself; and that no Being (the Supreme only excepted) can continue to exist, (any more than a Vine plucked out of the Earth) without having Communication with something that is *distinct* from itself; whence came all the Disorders that disfigure the human Nature, and render it so unlike to an Image of GOD? Can any other Source be devised more probable than that given of it by MOSES, namely the *Serpent* or *Lucifer*? in whom the disordered Trinity (thro' his own Fall in aspiring to become independent of his Maker) likewise subsists of *Desire, Will, and Spirit, or Power of Manifestation*.—His Desire is to destroy the Works of GOD; his Will, a Determination to effect it; and his Spirit, a Power of manifesting his evil Purpose.—*Spirit* is an invisible Emanation from all Bodies, as well in the Natural as Spiritual World; and nothing, whether animate or inanimate, exists without it in some Degree or other.—In Bodies of a like Nature, the Spirits assimilate, and make a Kind of Union or Agreement—Of contrary Natures, a Strife ensues till the weakest is vanquished.—By this *emanating Power or Spirit* of the Serpent or Satan, Adam, by listening to his Insinuations was overcome.—Also, by the *emanating Power*

or Spirit of Christ, in every attentive Heart, the Works of Satan are overcome--“ I came to destroy the Works of the Devil.”—In this Overcoming, the Trinity that was broken is repaired, and formed *anew* into the first State of a *Trinity in Unity* with the *Father, Son, and Holy Spirit.*

In this Reparation of the broken Trinity alone consists the State of *Salvation*; unto which every Individual of Mankind is *equally* called by an unlimited Invitation, full of the most consummate Love--“ Come unto me all ye that are heavy laden, and I will give you Rest,” for “ I am the Way, the Truth, and the Life,” “ if any Man enter in by me, he shall be saved.”

SALVATION then is apparently nothing else, but a making *righteous* and *holy*, by a Reparation of the broken Trinity into a *Trinity in Unity*. If Adam, by *actual Sinning*, and not by *imputed Sin*, lost that Righteousness or Holiness, how can it be restored by any Kind of *Imputation from another*, or in any other Way than by *as actuol a Cessation and Deliverance from all Sin and Sinfulness*.—Therefore unless this *Trinity in Unity* be *really* restored not by *Imputation*, but by the *enkindling Spirit* of the *Lord Jesus Christ*, the Soul must as certainly for ever remain at a Distance from every Kind of Happiness the ALMIGHTY has to bestow, as an *extinguished* Candle must certainly for ever remain *extinguished*, till the *ignious* Matter in it becomes *rekindled* by the Accession of *new Fire*.——But be it ever remembered, that it is no more possible for *this Rekindling* to be brought about, even by *divine Power*, without an *Inclination* of the Will *towards* it, than it had been possible for Adam to be hurt by the forbidden Fruit, without the *Inclination* of his Will towards it had *first* of all led the Way. So that, notwithstanding the gracious Purpose of a most compassionate Father, the Restoration of *every fallen Man* depends as much upon his *own Will* now to *admit* of it, as the Possession of Adam’s *first Happiness* depended upon

nothing, but his own Will to persevere in it. "What do I require of thee, O Man, (in order to do thee good) but thy Heart?"—Can the mightiest Efforts of Logic divert the Mind from seeing, that nothing more is meant here than the Will.—If Adam, therefore, by a *turning aside of his Will*, lost the Happiness he derived from his Creator, nothing but a turning it back again (which is the Nature of *Repentance*) can be the Way of Recovery.—In this only consists the Giving of the Heart required, and can be no otherwise given than in and thro' *Prayer*.—*Prayer* is a warm Effusion of Soul under a Sense of its distressed Condition, and Want of a *Deliverer*. But it is only efficacious when poured out in its *own* genuine Language, whether it be expressed in any Words, or uttered only in Sighs and Groans, for he who hears in Secret, waits not to be gracious till he is addressed in pompous Speeches, and elegant Compositions.—"Jesus, thou Son of David, have Mercy upon me," was the available Petition of the blind Man restored to Sight; because it was the *genuine Growth* of an *ardent Heart*; whilst the Eloquence of the *cold* Pharisee met with nothing but Rebuke.—In Prayer, therefore, is the turning of the Heart first begun, and, however feeble in its first Essay, becomes stronger and stronger by *Perseverance*.—The Soul, in this State of Prayer, may be considered as in the State of *Tinder*, which the omnipresent divine Fire instantly catches hold of, and if not *withstood* ceases not to work in it, till at length the *Spark* (compared in Scripture to a *Grain of Mustard-seed*) becomes a *Flame* of the same Nature with that which *enkindled* it. This is the true *Baptism* and *Lord's Supper*, whether accompanied with the outward *visible Signs* or not, and is likewise the State of *Salvation* and *Reconciliation* with God, capable, however, of being (*thro' Remissness*) lost again; for as *Prayer* was the Means of obtaining, so is *Perseverance* in it the only Means of preserving it—"Watch ye therefore, and pray always."—In Proportion as the Soul *ceases to pray*, it turns

back again towards the Dictates of the fallen Nature, whose *Passions* and *Lustings* can no otherwise be kept under, but by *Fasting*, or refusing to *touch* the Food that nourishes and strengthens them.—An Animal that is fed, tho' it be ever so seldom, is thereby kept alive; but the Consequence of a total Suspension of its Food, is certain Death; and in the Soul, is a *Death unto Sin*, and Way to a *New Birth unto Righteousness*.

By the above Definition of Prayer, Prayer is apparently the Offspring of *Faith*.—All that is required of Faith is, to believe that the Soul, through Adam's Transgression, lost the Presence and Holiness of its Maker, and thereby fell from a State of Happiness into a State of Misery (as the Body losing Health, must of Necessity fall into a State of Sickness and Pain) and that nothing less than the *same divine Power* that created, can release it from that Misery, and bring it back again into the divine Presence, and that *that Power* was manifested in the *Person of Jesus Christ*.—To every Man is done according to his Faith, as well now as formerly. The blind **Man** knew that he could not see, and all his Faith was that he whom he was petitioning could give him the Sight he wanted, it was done unto him according to that Faith, tho' he knew not the Manner how it was brought about, and much less, how it was to be understood, that his Benefactor was the Son of God.—(The Simple-hearted need only to be shewn the Face of the Clock; but to satisfy the Curious, and convince Infidels, it is needful to lay open the whole Inside Machinery.)—The *Works of Faith* are a constant withstanding the Importunity of the fallen Nature, to turn aside from the sovereign Object of its Attention, with the same Steadfastness as the blind Petitioner continued his Request; and like him also, to communicate to others the Benefits received, for their Encouragement to come and be help'd likewise. In withstanding the Importunity (or refusing to gratify the Appetites) of the fallen Nature, consists the *Cross*, the bearing

of which is so often and so earnestly recommended by the great Cross-Bearer himself, JESUS CHRIST, to all his Followers ; without this Work accompanying this Faith, it is *a dead Faith*, and of no avail.— The before-mentioned Faith is in the Power of every Man to have, because every Man must unavoidably know and feel the miserable State and Condition in which his whole Nature stands, and that he cannot deliver himself from it.— Every one, therefore, that embraces this Faith, and doth the Works belonging to it, obtains Salvatiou, as infallibly as the dark Side of the Globe becomes illumined when turned towards the Sun. But tho' every Man may have this Faith if he will, yet every Man hath it not ; it doth not agree with his *Light of Reason and deep Understanding*, and therefore, being without it, he easily excuses himself from performing the troublesome Works this Faith requires, substituting in its Stead, another easier Kind of Faith of his own Invention, that can do him no good : Namely, that God made him of no better a Nature than he now finds himself to be of. If such as these therefore, living under the Influence of a *false Faith*, are not helped, who can they blame for it ? If a gracious Prince issues a Proclamation, to let all his Subjects know that he will bestow rich Presents on as many as will come to receive them of him ; is the Prince to blame if any one, through Doubting or Disbelief of his Word, comes not near him, and is therefore not a Sharer in the Royal Bounty ? *If ye believe not that I am He* (the Sent of the Father to do you Good) *Ye shall die in your Sins, and where I go, ye cannot come.* The unavoidable Conclusion therefore is, that if as many as die in *Adam* are not made alive in *CHRIST*, it is not because *CHRIST rejects them*, but because *they reject CHRIST*, in not accepting his Invitation of coming to Him, through a Disbelief of their standing in Need of the Good He so freely offers to do them, and that no other Power besides Him can do.

SUFFER yourselves therefore to be timely alarmed, O ye deluded “ * Attempters, to restore the supreme Worship of God the Father Almighty,” by denying the Equality of, and Adoration due to, the Son, that inestimable Gift of his Mercy, the One only and ever adorable Redeemer ! For what can it avail you, in the Day of his revealed Glory, to have been able, tho' in Strains even loftier than *Tertullian* Eloquence, to compliment the Father, and at the same Time denying the Messenger of his Love, in that only Attribute which was able to fit and prepare you for an Admission into his blissful Presence ? How could ye avoid seeing it written in those very Scriptures ye appear to have looked through with such a critical Eye, That spiritual Things can only be discerned with spiritual Eyes ; and that the Wisdom of God is Foolishness to the natural Man ? Has not your glorious Attempt, with a Noon-day clearness, made manifest that Light shineth in Darkness, but Darkness comprehendeth it not ? If Man is not fallen, he can no more stand in Need of a Redeemer than the Angels in Heaven do, who stand in their first created State.—But if he is fallen, then nothing less than a Power, equally as great as that which created him, can restore him.—The Doctrine therefore that denies the Fall, must of Necessity deny a Redemption, and consequently must deny a Redeemer likewise, and make God, the Fountain of all Good, to be the immediate Author of all the sinful Nature of Man ! Yet this Doctrine, frightful as it appears, is yours, O ye blinded Teachers ! tho' concealed with a Craft and Subtilty, which nothing but the first Deceiver of Mankind could possibly inspire !—And if the Times are indeed, as you say, “ favourable” to such Doctrine, who can sufficiently deplore the Greatness of the Calamity !—It is the very great Misfortune of such as apply themselves to

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the Study of Divinity, not to study *Nature*, but to study *Books*.—Books alone can be nothing else but an Assemblage of *dead Ideas*, separated from the *Root* of their first Objects.—The Bible is nothing more than a *History* of Things *natural* and Things *divine*. Professors of Divinity, in general, carry their Studies no farther than the bare *History*, and therefore seldom reach so far as even to the Shadow of the Things signified. From this Fountain alone flowed forth that Deluge of contradictory Opinions, with which the Christian World remains to this Day overwhelmed, and must ever remain so, so long as the *poor Victory* obtained by only fighting with *Texts of Scripture* shall continue to be looked upon as a *Demonstration* of the Truth contended for: Weapons as useful in the Hands of a *Unitarian* as *Trinitarian*: Let us only suppose *Euclid's Book of Elements*, to be studied after the same Manner as the Bible by the generality of Polemic Writers is studied, that is, demonstrating the Truth of the Propositions, by only comparing or setting one Part of the Book against the other, or with what others had wrote upon the same Subject, either before or since, without attending to the *Nature of the Things* themselves from whence they were originally derived; it will give you a clear Idea of the endless Confusion of Opinions, that must necessarily result from such a superficial Manner of studying. This is the very Case of the learned Studiers of Divinity! They ransack Books without Number, and with ceaseless Toil travel back into Manuscripts of Hebrew, Greek, Syriac and other Writers, a Length of Ages past, only in Search after Opinions; as tho' Opinions were the grand Specific able to drive out all the Disorders of the Soul, tho' unable so much as to abate the least Pain of Body; at the same Time, quite over-looking the one Book needful, always present with them, namely, THE GREAT LIVING BOOK OF THEMSELVES, wherein alone the *whole Truth*, stript of all Opinions, is to be SEEN, FELT,

HEARD, and UNDERSTOOD!—But leaving these indefatigable Gentlemen to pore on in the dusty Road they chuse, I return from this long Digression. From what is before observed it follows, that the whole Duty of a Christian consists in Three essential Points, namely, in *Faith, Prayer, and good Works.* These Three are always as inseparably connected and joined together, as a Tree and its Branches with the Root.—Faith generateth Prayer, and good Works are the Result of both.—The two first compose the invisible or inward State of the Soul; the latter a Means whereby that State is manifested unto others.—This Manifestation was the grand Criterion, fix'd by the Great Judge of the World, whereby his true Disciples were ever to be distinguished from only formal Pretenders, “ by their Fruits shall they be known.” Let us for a while consider Faith and Prayer under the Figure of a Tree, Good Works as its Fruit, and the Soul, as the Ground it stands in; it must be evident that the Ground (the Soul) *before* the divine Fire be rekindled in it, being still in the fallen State, the Fruit of the Tree will be Works partaking of the same Nature, and therefore merely *Works of Faith*, and not yet *perfectly* good,—but the Kingdom of Heaven is however herein at Hand, and that when the Soul becomes *rekindled* with the divine Fire, the Fruit of the Tree will be then not only Works perfectly Good, but also *Works of Righteousness*; because Righteousness, by Means of the divine Fire, becomes re-established in the Soul. The Kingdom of Heaven is then come.—By an *earnest Perseverance* in Prayer, the first imperfect Fruit is ripen'd into the excellent Nature of the second; and the Tree, becomes a Tree standing in the Paradise of God.

It is likewise manifest from the foregoing, that there can be but *One* only useful Sort of *Religion* for all Mankind, consisting in the Exercise of the Three before-mentioned essential Points, of *Faith, Prayer, and*

Good Works.—As fallen Creatures, Religion is absolutely necessary, because although it cannot cure, it lays a Restraint upon the disorderly Affections and depraved Propensities we feel within us, that would otherwise certainly lead the Soul into a State of * *Eternal Death*; and obliges us to act quite contrary to the Bent of our natural sinful Inclinations, which leadeth to *eternal Life*.----But Religion is only a temporal Busines, and to last no longer than till we are made fit for a Translation into that glorious Kingdom, where Faith is turned into **FRUITION**; Prayer into **PRAISE**; and Good Works into a **HOLY COMMUNION** with **SAINTS** and **ANGELS**.

If then nothing can be discovered in the foregoing just Account, on the Part of the ALMIGHTY CREATOR, towards fallen Man, but the *most compassionate* Regard, and *Willingness* to restore him to his *original* State of Dignity and Perfection; how detestable must that Notion of the divine Goodness appear, that represents him as *not* willing to restore *all* Men, and withholding his saving Grace from many, *purposely* to leave them in a State of everlasting Misery!----Let us for a Moment consider this amazing Doctrine as applied to a Fellow-Creature. Can there be supposed existing in any Part of the Universe, a Wretch so totally dead to all Sense of Pity and Compassion, as wilfully to suffer the Offspring of his own Body to languish always under any Degree of Misery that was in his Power to help? If not, then must we unavoidably be forced to conclude, that the Almighty hath endowed his Creature Man with a higher Degree of Tenderness and Pity than he possesses himself: A Conclusion

* Not a *Cessation of all Existence*, as some have ignorantly imagined, but a *continued Existence void of a Participation of Divine Light*, in which alone Blessedness consists; and the *Absence of which* constitutes the *Kingdom of Hell*. The Soul in that State of *Voidness*, having nothing but the *hellish Nature* in it, would even in *this Life* feel all the Horrors of it, were they not suppressed by its *Union* with an *Elementary Body*, capable of enjoying a Thousand Comforts derived from the outward Light, Air, and other good Things of the Earth; which in the Death of the Body are all *cut off*, and the poor frightened Soul left a Prisoner in Darkness and Woe unutterable!

shockingly impious, as well as absurd! and stands flatly contradicted by every Thing observable of the divine **Œconomy**, as well in the brutal as rational Creation. Nor will the Language of St. Paul, when understood, as it ought to be, as relative to the two different States of Men, viz. under the Power of the Fall, and under the Power of restoring Grace, be found to contain any Support for this most reproachful Doctrine ; from whose Words I chuse to single out the following, as they seem to afford the Defenders of it their greatest Strength of Argument, viz. *He will have Mercy upon whom he will have Mercy; and whom he will be hardeneth.*—Behold the Sun, the great Source of Vegetable Life ! it cloaths the Earth with Verdure, and also burns it up.—But where lies the Fault ? Not in the Sun, but in the Root wanting Moisture. Again—the same Fire which *melteth* Ice into Water, *hardeneth* Clay into Stone. Will any one say, that these two contrary Effects are produced by any Sort of Change in the Nature of the Fire ?—The same divine Fire therefore, that *melteth* the penitent Heart, *hardeneth* that of the obstinate Sinner, but no otherwise than because the one *receiveth* the Fire with Meekness, and the other strives to *resist* it.—As this sacred Fire fills all Space ; bad Men as well as good must as necessarily live in it, as they both do in the open Light and Air of this World ; and the different Effects, produced by it, solely arise from the Difference of their two Wills, and not from two different Wills towards them in the Creator, who is always fixed and immutable.—*As I live, saith the LORD, I desire not the Death of a Sinner, but that he turn from his Wickedness and live.*—Doth the most flaming Advocate for Predestination believe these Words to be the Words of the God of Heaven and Earth, and yet believe that he doth not *always* act according to the plain literal Sense and Meaning thereof ? What a flagrant Prevarication must he then ascribe to that gracious Being, who elsewhere declares himself to be without Change or Shadow of Turning ; and in an-

ther Place says as positively, that *Man's Destruction cometh of himself*.—And how infinitely to be abhorred are the Opinions of such Men, who, notwithstanding they carry in their own Bosoms the most feeling Proofs of the fallen State of Man, can presume to employ their wretched Tongues and Pens to deride the glaring Truth, and turn into Ridicule the sacred Means of his Redemption. These, without a Breach of Charity, may be pronounced the Enemies of God and Man, as attempting to rob the one of his Goodness, and the other of his Happiness. Infernal Presumption! but, a Day will come, when the Power of Eloquence shall fail, and no longer be able to attract the rapturous Applause of intoxicated Admirers---who so much the more greedily gulp down the luscious Poison, as they perceive it to set them at Liberty from the narrow Limits of Gospel Obedience. May such as these awaken before wrapt in the Shades of everlasting Night!--But it is Time to hasten towards a Conclusion; and may the Reader's most serious Attention go along with the following Consideration.

THAT the World we now live in is a Compound, thro' out in all its Parts, of *Good* and *Evil*, I presume, no Man of just Observation will hesitate to allow.—That Man, when he first came forth from his Maker's Hands, stamped with his *Image* and *Likeness*, could have no Communion but with that Part of the World, which (like himself) was *good*, is at least *reasonable* to be imagined.—That He is now (whatever Cause produced the Alteration) like the World he lives in, a Compound of *Good* and *Evil*, I presume, will not be denied.—Man is compounded of *Spirit* and *Matter*.—So is the World without him.—The visible Part in both is what is *material* in both; and are both of one and the same Nature, viz. *Elementary*.—The invisible Part, which is *Spirit*, is likewise the same in both, viz. *Eternal*.—The Spiritual Part of the World tha ~~is~~ good, belongs to, and hath Communion with, the *Kingdom of Heaven*.—The Spiritual Part of the World,

that is not good, but *evil*, belongs to, and hath Communion with, the *Kingdom of Hell*. Man, in his fallen State and *Spiritual Nature*, hath Communion with *both*, and may, as long as he continues to be in the State of a *Compound Being*, by the Power and Determination of his *Will*, co-operate with *which* he pleases; if with the *good Part*, he promotes the *Kingdom of Heaven* both *within himself*, and *without himself*, amongst his Fellow-Creatures.—If with the *evil Part*, he promotes the *Kingdom of Hell*, in like Manner.—But as soon as he *ceaseth* to be a Compound Being, (*that is*, loses the *Elementary Part* of his Nature, as in *corporeal Death*) the Power of Choosing *ends* with it, and he then infallibly finds himself an Inhabitant of *that Kingdom*, with *which* he *co-operated* during his *natural Life*.—If Things were not so, God could neither be *good* nor *just*.—But He is infinitely *both*, and a faithful Rewarder of every one according to his Works.—That is, every one possesseth whatever his own *Faith* and *Works* have *brought forth* in him; for every Thing is produced in the *Way of Growth*, as well in the *Spiritual* as *Natural World*, the *One* being only the *Offspring* or Manifestation of the *other*.—As a Blade of Grass is only a Manifestation of the *hidden working Power forming* within it.

THE End of the World will be an eternal *Separation* of all the *Good* and *Evil* in it, into *two* distinct Kingdoms, by a Dissolution, wrought by *Fire*, of all the *Material* or *Elementary Part* which now *unites* them.—As the Death of the Body is only a Dissolution of the *Material* or *Elementary Part*, which held Man during his Life-time, *united* with the World in its present *Compound State*.—The like eternal *Separation* will also then take Place between the Inhabitants of *both* Kingdoms, which constitutes the great decisive Day of *final Judgment!* a Day, at the *Expectation* of which even *Devils* shudder with greater Horror!—whilst *thoughtless* Man, tho' born for *Heaven*, and under the Enjoyment of innumerable Blessings, continually flow-

ing forth from the lavish Hand of an all gracious Providence, allotted to alleviate the Miseries of a short Confinement in the earthly Prison of a frail Body, uninfluenced by his *Promises*, and unawed by his *Threatenings*, wantonly tramples upon his Goodness, mocks at the Terrors of *Hell*, and, -with unremitting Speed, rushes headlong down into that horrid Gulph of endless Perdition !——

HAVING thus endeavoured to vindicate the eternal Love of GOD, extended to the whole fallen Race of Mankind, and the established Means of Redemption, from the disgraceful Notions, that either *Ignorance* or *learned Sophsy* have framed against it, I take a final Leave of the Subject ; and hope the Reader, by attentively comparing what has been offered with the sacred Pages, will find himself able to comprehend the whole *genuine* Sense of that miserably tortured Book, as well as to secure himself from the Danger of being misled by the artful Glosses of ingenious Pens, which, like false Lights, hung out to deceive unwary Mariners in the Dark, cannot fail to shipwreck the poor benighted Soul!—It is a *divine Life* that Man has *lost*; and therefore *nothing* can be serviceable to him, but *that* which directs him *where* to look for it again.—How far the Translation, which the celebrated MR. HARWOOD has given the World Notice to expect from him, *is, or is not*, calculated to answer that End, must be left to be determined by the Consciousness of his own Breast :—And should the foregoing Account of the Fall and Restoration of Man appear, either in his Judgment, or the Judgment of any other Person to be wrong, either in the whole, or in any material Part of it, it is hoped they will e'er long indulge the Public with a *rational and solid Refutation*.

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I am yours, &c.

“ Praise Him from whom all Blessings flow ;
 “ Praise Him, all Creatures, here below ;
 “ Praise Him, above ye Heav’ly Host ;
 “ Praise FATHER, SON, and HOLY GHOST ! ”

F. I. N. I. S.

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